olume VIII Chicago, Ill., November, 1931 Number 8

The Liberalist

These Times

Now the world rocks with pain and hate;
But a rosebush flames outside my gate.

And while men shout, and the old loves die,
Above yon meadow hangs the sky;

And out of the blue, on valiant wings,
A skylark floats and bravely sings.

Though suddenly our old faith falls,
The grass still trails by the crumbling walls;

And the moon comes up, and the sun goes down
And the stars endure when we lose a crown.

Oh, panic and tears and war may seem
To rule the earth; yet there is a dream—

A dream of peace in the hearts of men.
And the old, wise order shall come again.

Charles Hanson Towne.

Published monthly by

The Peoples Church

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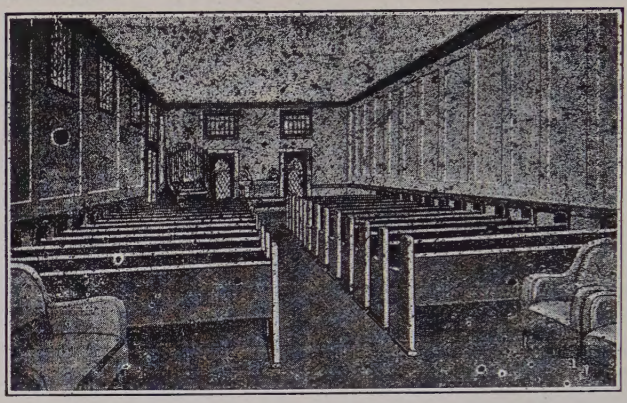

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume VIII Chicago, Ill., November, 1931 Number 8

MEDITATION

"On this day, which has been designated as a day of memory, we would ask immediately that our hearts and our minds might be in sympathetic harmonization to the spirit of this day and that all of the urgencies of the present will not be sufficient to disturb the memories of the past.

We see, in spite of the brilliancy of the morning and all that its beauty implies, long lines of men. We hear the tread of their feet on the parade grounds of the world, young men, fine men, ten millions of them, and this is their day.

In the presence of that memory, we would dedicate anew and consecrate afresh upon the altar in the inner sanctuary of our lives the ideals that motivated that far off day. May we see clearly this day, so clearly that there can be no element of doubt, so courageously that there may be no motif of fear. May these thirteen years, thirteen long years of vicissitude and change, when the whole structure of civilization has been undergoing great change and modification, back of it all may we see what it really meant and what it really was, and in the revival of our petty nationalism and all these irritating things that come from selfishness and greed, may we see life today, human life, upon one side of the scale of men's diplomacy, and dollars and profit upon the other. May we not be afraid of the injustice of it all. May we not be afraid to speak out in a generation that needs the directing forces of leadership and idealism. May that be our tribute to our immortal soldier and sailor dead who asked no questions, who sought to solve no problem, who were soldiers and sailors, and as such only knew obedience to command!

May we penetrate deeper into the basic structure of it all by finding out for the future what the command to soldiers and sailors will be and may that be our concern as we struggle toward the peace of the art of living together.

So today, Infinite Heart of Divine Love, every heart who has old wounds torn open by memories, every father and mother who lost, every people of every nation, bless, O bless those living hearts that have known the pain and the anguish of separation for thirteen years—German hearts, Russian hearts, Italian hearts, English hearts, Austrian hearts, Hungarian hearts, Czechoslovakian hearts, French hearts, the hearts of the world that were broken, may the blessings of peace and love rest upon them.

May all who have known the visitation of that visitor, the black angel, these past few days, those homes where we have stood beside their sacred dead, wherever there is anguish, sorrow or tragedy, may the inspiration of this moment not fail them.

Bless everyone of all the world, every church, every creed, every priest who stands today upon his altar, every rabbi who stands beside his sacred book, every clergyman who is trying to be true to the ideals of his faith, and bless too all those who have discarded them all and are walking the highways of thought alone, the atheist, all the world, may it be blessed as we try to work out with each other the high and difficult task of living together with beauty, with loveliness and at peace!"

"WHAT ARE YOU AFRAID OF?"

Sermon by Dr. Preston Bradley, Pastor of the Peoples Church o Chicago, November 8th, 1931. Stenographically Reported

"The churches of all kinds and of every denomination have, by common consent and planning, designated the Sunday which precedes Armistice Day as Armistice Sunday. Ever since the Armistice, our church has observed this day and we have attempted, in the observance, to pay that imperfect tribute which all of us ought to pay to those youngsters, who were so young thirteen years ago!

When I was planning the service for today, I wondered what approach I could make that would be sufficiently vital and dynamic to make this day of unusual significance to ou lives and to meet that high standard of consciousness of obligation, which I think all of us feel exists, to those who did not ask questions and did not stop to philosophize about war, but who, when the world was at war, fulfilled their mission as best they could.

I find it increasingly difficult, on occasions of this character, to find people who are unusually enthusiastic about our obligation to those far off years that seem so far away now. Life is so much with us in the present; the demands are so many and so exacting that it seems quite impossible to recreate, at times, some of those old moods that dominated us so much during those great days.

I would not want to recapture those moods merely for their emotional character, but only as they would have some definite bearing upon our attitude of the present. Just think of it a boy 23 years of age now was only ten years old 13 years ago, and here is a great generation of youngsters growing up that thirteen years ago had no awareness whatever of that mood o the world about which the entir next ten centuries will revolve They were hardly at an age o accountability, and certainly no at the age of any sensitiveness o moral responsibility, we were and the world that is in the mak ing is our world, the world tha we are going to make, the worl that will exist from the crafts manship of our own hands an hearts. What kind of a world i it to be?

I have always thought that th greatest tribute we can pay t our dead, greater than our tear —and tears are so human and s natural and beautiful, five time this week I have stood beside th sacred dead in homes that hav lost their dear ones, and tears ar always significant—but greate than our tears as a tribute to ou dead, is the effort to perpetuat their dreams and ideals into th life that we have before us.

This morning, in this Armistic service, I may not be able to re capture that mood of thirtee years ago. You will remember i some of you. I remember it well I remember almost the hysteri that swept throughout the civil ized world, the utter abandon ment, that peculiar psychologica reflex that follows great emotion al stress. You see the same thin after a football game, tha strange psychological reflex tha follows great emotional stres and pressure, that swept th world. It is dead now, but I re member for several years ho buoyant everyone was toward program of peace. I remembe how we would meet each othe and with the fresh wounds where we had been stabbed t our very depth by the sense o loss and the mutilation of civil ization which inevitably come

ith the taking out of the race tream ten million selected men, ho were chosen because they ad pure blood, and not unclean lood, who were chosen because ey were normal men, strong en, clear-eyed men and had to eet all of the physical needs of revention and treatment neces- ary to put their bodies in a tate of perfection to meet the ouths of the greedy animals of ar! I remember how we met ach other and we said: 'This hing shall never happen again!' he whole wide world said: 'This hing shall not happen again!' hat was the mood of thirteen ears ago.

What is the modern mood? What is the record of the thir- een years? One hundred mil- ion more dollars spent for the militaristic program last year han the year before that! A olossal seepage of unfathomable wealth destroyed by war, and yet more men under arms in Europe oday than there were during the war. Now, while I speak, thir- teen years have passed and the diplomats and propagandists and he war makers and the war lov- rs of the world are still in the ascendency.

Not a particularly refreshing, inspiring thought in the pres- ence of the dead who were told that they were dying in a war against war. Not particularly refreshing and inspiring in the presence of the dead who were told that they were dying to make the world a safe place for democ- racy, a phrase that now is utter- ed with a cynical sneer on the lips of men.

Ten million human lives wast- ed in the greatest butchery of hu- man history while incompetency in directive leadership in the diplomacies of the nations pres- ents the tragic spectacle of our modern day. Well, it does look at times as if there is not much hope. It does seem at times that the old observation that as long as you have human nature you will have war to contend with, is true. It does seem at times, particularly times like this, that as long as you have a philosophy of nationalism, as long as you have the competitive marts of the world open to the international trade routes upon the standards that we do now, and it does seem at times as though when one na- tion has an increase of popula- tion of over a million a year, as Japan has, with no place to go, with her already overpopulated empire, except the conquests that she makes in other lands, it does seem with the Manchurian oc- cupation, with the ever watchful eye of Russia not particularly an- xious to have the millions of Jap- anese along her eastern frontier, it does seem that there are prob- lems based upon factual char- acter that are so tremendous that any talk of peace, of open peace, is something that belongs to an- other century.

It is too late now to go back and anticipate causes that made the war. Only one observation is necessary. Every student of the international events that preced- ed the period is satisfied with two things. First, that the war guilt must be distributed over many nations, and by no stretch of the imagination can one nation be accused of being the war maker, they were all to blame, everyone of them, including our- selves, although we had the least to gain and the least to lose in a European conflict, but the war guilt was a distributed guilt. There isn't any question but what Austria and Hungary wanted some phase, and France, of the European war, together with Russia. There is no doubt but what England and Italy and Ger- many were not particularly an- xious, at the time, for any kind of a war, but in the background of the old European scene in the light of research and investiga- tion, the ever penetrative eye of the historian who has delved down into the philosophy of it all in its relationship to reveal facts says we must distribute war guilt

where it belongs and that is to all the nations themselves.

There is no use going back there, however, but there were great ideals and the renaissance of greed and selfishness which came to mankind after the viciousness of the Versailles Treaty was revealed to men and the utter incompetency and inadequacy of the Peace Treaty and the Treaty of Versailles to meet the economic situation of a new world. So the inevitable crash came and those who won became losers, as is always true in certain kinds of war. Those who win always lose. If you were to ask England today about what it means to win a war, what do you suppose England's reply would be? If you were to ask Russia, who started with the allies, what it meant to win a war, what do you think the old order of Russia would reply? The utter impossibility of winning wars on the basis of complete victory is no longer in controversy and I call the attention of all those engaged in the enterprises that inevitably lead to war, that this world may go into wars in the next ten years and all nations may be involved, which is not at all unlikely, and the whole program may be one of carnage and our eardrums may burst with the din of artillery, and yet there will be no victory. The only victory will be the victory of complete and utter annihilation of civilization—that will be the victory. And in these days, how the nations of the world, these nations, believe or think that there can be combination of strength and security pacts whereby in the event of war some nation, or group of nations, can win over another. There can be, from now on, no war victories, no nation will win any war any more. The war program is a self destroying program, and the words of Jesus were never as true as they are today: 'That nation that takes the sword shall perish by the sword.' That never was as tru as it is today!

So when there is a dominanc of fear, that is superinduced b all sorts of conditions, that ha taken possession of most of ou lives about one thing and an other, what is the question for u to ask as a tribute to our dead How courageous are you? Wha are you afraid of in a world lik this? What are you afraid to d in a world like this? What ar you afraid to think in a worl like this?

One of our great weeklies i the past few days published a editorial upon that very questio and some of the questions that asked and which were most suc cessfully answered, were: 'Ar you afraid of your government Well, the suggestive reply to tha approach is simply this: The na tions of the world are not afrai of our government or its stabil ity, for the storehouses of Ameri ca are filled today with the sec urities of foreign nations. The are not afraid of our stability o our permanency and the vault in the banks of New York Cit and the banking institutions o America are filled today with th individual securities of the vas personal fortunes of European where they have no confidence i their own they have confidence i us. My answer to this intimatio is simply that I, personally, an not afraid of my government. will be tested as never befor the whole legislative tendency o modern political life is evidence in every election that is bein held. Men and women are goin to be more locative in voting fo men than merely political pla forms than ever before. We ar going to have a most interestin session of the legislature of th state, and we will have a mos interesting session of the Hous of Representatives and the Uni ed States Senate, probably mor interesting than it has been sinc the war, and in spite of all th situation that is existing toda I am not afraid of the surviv

capacity of the democratic form of government as it is being worked out in the technique of our American life.

Ladies and gentlemen, it is going to survive every test, every one! I am not worried about the communist; I am not excited about the anarchist, not at all. I think it is all indicative of a healthy interest in governmental affairs that we have these highly active minority movements. I believe in them. I think that no government, and no individual should ever rise so high in the scale of life that they should feel that it is treason to criticise them. That government functions the best which has the most active opposition. If you don't believe that, look at England that has withstood revolution and will withstand revolution. There will be no revolution for there is no communism in England. One of the reasons is to be found in the fact that the government, the diplomats and the entire system gives open and free opportunities for criticism and condemnation, even itself! That's the spirit of liberty! That's our constitutional right, the right of free speech and unmolested assembly, and I welcome that right and that's one of the things that is going to guarantee our security in the future to keep that right inviolate in the practices of our people.

One of the other questions intimated was: 'Are you afraid of the banks?' There's a question for you. Well, of course, in the old days when there were banks, we might have had some ideas on that question. (Laughter) I was very much interested in that editorial. No, I am not afraid of the banks. In the first place, there were too many to begin with and a lot of men were in the banking business that never ought to have been in it, or licensed, or had an opportunity to have anything to do with it. Many left the legitimate banking field and went into the real estate business and froze themselves up in buildings, high buildings, big buildings, floating great bond issues on buildings. If fewer banks had gone into the real estate business and confined themselves to the banking business, there would not have been the tragedy in finance that we have today!

We have turned the corner of that matter, there isn't any doubt about that. There are good banks and plenty of them and I am not worried about some striking turnover or change or modification in the banking system, except the legislation which is coming, inevitably coming to protect that that has not yet been protected in our banking system, namely, the depositors as well as the banks! There are some radical changes coming in banking laws, but by no means need any of us lose faith in the vast majority of reputable banking institutions.

And then another question that they asked: 'Are you afraid of the propagandist?' Of course we are going to have more in America this winter of one sort and another than we have ever had. I get mail by the ton every week of my life and about 90% of it is somebody's way out of all the problems of life. It would be impossible for me to describe it to you, I get everything from ten pages to books and I try to read most of them, wade through them, and it is all a healthy, hopeful thing. One man writes: 'This will solve the problem,' another writes something else, and that is all a healthy thing and I am not afraid of it. The only dangerous mind is the stagnant mind. That's the only dangerous mind! The only dangerous citizen in the United States is the disinterested citizen. The only dangerous person that we have in our midst is the person of acquiescence, the person who is disinterested in things. The moment a person has a solution to a problem, whether it is right or wrong, that person is a valuable citizen because it reveals that he is thinking about

something. The only church member that is not worth a continental is the one that always comes to church, sits in a pew, makes his contribution and does nothing else,—the disinterested type of person. So I am not worried about the evidences of this activity of propaganda of one sort or another. It might be the best thing that could happen to them if men like Mr. Insull and Mr. Trainor, outstanding financiers and securitist of their type of citizenship would go about twice a week down to Washington Park and attend some ultra socialistic or communistic meetings somewhere and listen to the other side of the story. And I don't worry about the fact that these people have this opportunity, I glory in it. Why, free discussion is the safeguard of liberty. That's an old maxim of government. I am not afraid of personalizing this question of these people. Every little while they have said to me: 'Doctor Bradley, don't you think they should be locked up, or stopped?' Certainly not. When are we going to learn this, that truth cannot be locked up or deported. You may deport bodies, but you cannot deport ideas. You may lock up individuals, but you cannot lock up thought, and what is true, now remember this, what is true in government, in education, in religion, has survival values and need not be worried about attacks and criticism founded upon falsehood. TRUTH IS ETERNAL and if there is anything in our government, our religion, our education, whatever your program, if there is anything in it that is not true, all the law on your side and all the respectability of society on your side will not keep you from failure, for the only question is: 'What is true?' And if you are afraid of truth that you need to have your religion bolstered up by law, like the teaching of evolution in Tennessee, if you have got to go to the courts and say: 'I am afraid for my religion, make it against the law' then there is something about your religion that does not ring true and some of these days you will lose it, and the quicker you lose it the better for you and religion. It will go. The same thing is true with government; the same thing is true with education.

That is one of the reasons why my own fear is a fear, not of the survival value of truth, or that their protest will be organized in the hearts of men and women and made pragmatic through struggle and fury, but the fear I have is that we will become so passe, blaze, so sophisticated, at our ease that nothing will stir us up, that's my fear. I fear that we will settle down and fold our arms and say: 'O, well, we always have had war so we will always have it.' The fear that I have is that people will say: 'Politics always has been rotten and it always will be, it makes no difference who is elected.' The fear I have is that we will become so accustomed to things, and through being accustomed to them just sit and accept them, that's my fear! And if I had one fear for the future of civilization it is that we will become so smug and self satisfied with the prosperity that is coming by leaps and bounds and we will say: 'Well, we are here again, strike up the music, on with the dance, isn't life a great show!' That's the thing that I am fearing about. I am fearing that we might lose the joy of protesting, losing the spirit of being interested.

And so on the eleventh day of November, two events will be celebrated in this city, the first, Armistice Day, the close of the war. Would to God it was the end of every war! What is the outstanding verdict of thirteen years in the face of the world conditions about that event? Let me say it in a phrase—THE FUTILITY OF VIOLENCE! That's the phrase that covers it all. And also on the eleventh day of November, Chicago will

hold in memory the hanging of four anarchists that were hanged on the eleventh day of November 1886 from the Haymarket riot of the previous May, and the Secretary to Governor Altgeld, who pardoned some of the anarchists, and Mrs. Lucy Parsons, the wife of one of the men executed in Chicago, will commemorate the execution of those four anarchists. Not one scintilla of evidence remains that those men executed were directly responsible for the throwing of the bomb, all the records seek to show is that their teachings inspired the mad man who did it, and these two streams, as has been intimated by professors, laymen and teachers, run together into a sordid stream of thought, and what is it? War, anarchy! Chicago has them both to celebrate on the eleventh, and they both are unimpeachable evidence to the world that violence is futile. The futility of violence! War solves nothing. There hasn't been a war that the world has had in the past one hundred years that has not left in its wake more problems than it hoped to solve. That's the verdict of war, it solves nothing.

When they say that there are biological aspects, virility, heroics, that all this carnage and blood and military struggle is necessary in order to keep up masculinity and strength, I say to you that there are bigger problems on the battlefields of peace that require the physical strength of great masculinity, than there are on the battlefields of war. Battlefields of peace call for bigger heroes and far more masculine strength. The investigation and experimentation which have been made in air navigation require courage and masculine strength. Commander Richard E. Byrd is just as brave as though he had been at the head of a regiment at the battle front! His bravery is a bigger bravery than any bravery of a battlefield because the inspiration and motivation that are psychological in character are lacking in the conquest on the battlefield of peace.

I buried a young man only thirty-six years of age who for the past two months suffered from a disease that cannot be touched by science, after 500 years' of study. As I stood beside the broken-hearted wife and their four year old child, I thought of the energy of the world that is used in the making of deadly gases and military machines to tear out men's brains, while here is a field of science that requires more courage and braver hearts than any battlefield the world has ever seen. Don't think for a moment that the asinine statement that we need war to keep us virile and to keep us strong is true. War has never done that, and never will, it is the battlefield of peace that keeps us strong, the territory of science, of literature, of art, of music, it is the technique of government. There are enough problems in the world today, now, to take all the strength and all the courage and all the bravery that any of us have.

Therefore, let us set out to make this world what it ought to be, a world of peace and prosperity and permanency and not a world of war and greed for the war makers to make profits. Remember this, that they who receive the most out of war are the ones who make the least contribution in the rush of war."

That only which we have within, can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find grandeur in porters and sweeps. He only is rightly immortal to whom all things are immortal. I have read somewhere, that none is accomplished, so long as they are incomplete; that the happiness of one cannot consist with the misery of any other.

—Emerson.

THE CHURCH SCHOOL

We take this opportunity of publicly welcoming the several families who have joined our school of religious education during the past month. In almost every case the parents as well as the children have joined one of our classes. And it is really from the comments made by these newcomers, more than from any other source, that we feel we are giving something in the way of religion, or rather liberal religion, that so far as we know is not given by any other church in this or any other city. Not that it is always easy for some of the teachers to uproot some of the worn out beliefs, such as the world being made in seven days, as we know days, and the numerous other statements found in Genesis, but year by year, the children themselves find through study at school, or by reading various books or articles in the newspapers, that the world really is lots older than the information or belief handed down to them in a so-called religious sense, and so by blending science with religion, or rather science with truth and reason, our children are developing a religion which is based on a logical and solid foundation. My reason for the above comment is that Sunday after Sunday folks ask "just what do you teach in a liberal church?" and so our answer in a nutshell is, "religion based on science and truth." Of course there are some who think it sacrilegious to combine the two or analyze the many statements found in the Bible, and in some instances to give them an entirely different interpretation from that given them for generation after generation, to these folks we have nothing to say except that as we are a liberal church school, we do not ask them to accept our teaching; they are perfectly welcome to attend, and hold fast to their orthodox beliefs, if they can after hearing facts based on truths.

As we told you last month, the children are asked to look up the meaning of the keyword on which our lesson is based and either write a short composition, or select some poem or reading which will illustrate the keyword, and amongst the many papers, and recitations we have selected the following two, one of these on **"Devotion"** was written by Franklin Adams nine years old, and the other on **"Light"** by twelve year old Arthur Williams.

"Light"

L Look at the world in light.
I Imagine yourself never in darkness.
G God is our light.
H Have light in your heart always.
T Thomas A. Edison inventor of (electric) light.

Arthur Williams.

"Devotion"

Devotion is the act of love and friendship. You should always have devotion in your heart. If you have devotion in your heart, you will always get along with your neighbors or any one else. Many people have not got devotion in their hearts, so the world cannot get alone in peace.

Last Sunday as I was entering the Sunday school I saw a little bird, it was a sparrow, and she was getting food for her babies. She flew down to the ground, got a piece of food, and flew up again. This bird had devotion in her heart for her babies. This bird was little but she had a big **light** in her heart.

Franklin Adams.

Our kindergarten classes gave a Thanksgiving sketch the theme of which was to make somebody else happy, and in spite of the fact that the day was stormy, there was plenty of laughter and sunshine in our school, and even we grownups carried away the one dominating thought of that cute little sketch, "make somebody else happy" and with Thanksgiving day near at hand, we had an opportunity to put the idea into practice.

This department is now practicing or learning the Christmas carols and exercises for our yearly "candle-light services," and that with the regular work it is keeping the kindergarten teachers busy each minute from the time school opens at 9:30 until closing time.

Just a word more to the parents of children under 16 — we have increased our teaching staff this season, and would be glad of the opportunity to welcome your boy or girl this month, so that we can all start off the coming year together, remember this is one school where your child is only once a stranger, the second Sunday they attend they are quite at home, and have made friends —friends of the type you want them to have and know.

E. J. Halpern.
Nov. 30th

PASTOR'S CALENDAR

Dr. Bradley kept the following engagements in October:

1—Minneapolis, Minn.
2—Address, Manitowoc, Wis.
4—Sermon, Peoples Church
4—Sermon, Aurora, Ill.
5—Address, Woman's Club
6—Address, WMAQ Round Table
7—Address, Waverly, Iowa
9—Address, Mason City, Iowa
11—Sermon, Peoples Church
11—Address, Chicago Anthropological Society
12—Board of Trustees
13—Address, Northwestern University Chapel
13—Address, Chicago Philanthropic Club
13—Address, WMAQ Round Table
14—Address, West Allis, Wis.
15—Address, Milwaukee, Wis.
18—Sermon, Peoples Church
18—Address, Glenwood School
19—Address, Sinai Temple
20—Meeting I. W. L. A.
20—Address, WMAQ Round Table
21—Address, Burlington, Iowa
22—Address, Federation of Women's Clubs
23—Address, Manchester, Iowa
25—Sermon, Peoples Church
25—Address, Forum
26—Address, Kalamazoo, Mich.
27—Address, WMAQ Round Table
28—Address, Friends of American Writers
29—Address, Independent Park
30—Address, Chicago Junior School

FUNERALS

October

12—Mrs. Amanda Boetticher, Interment, Graceland.
14—Mrs. Anna Sullivan Bolton, Interment, Acacia.
30—Alfred Williams Pendleton, Interment, Rosehill
31—Warren E. Raymond, Interment, Rosehill.

WEDDINGS

October

3—Robert Friedlander and Jessie Lane, Bond Chapel, University of Chicago.
6—Herman L. Riley and Norma A. Wright
8—William Schroeder and Lorraine Anderson. St. Peters Episcopal Church.
10—Frederick W. Homberger and Alice McDonell.
10—Walter Barry and Hazel Fogg.
24—Charles Lomax and Olive Mae Torgersen.
24—James Ryan and Margaret A. Easterbrook.
31—Fred C. Evers and Vera M. Dennis.

NEW MEMBERS

The Peoples Church of Chicago, publicly welcomed the following new members at the Anniversary Service October 11th.

Mr. Thornton Freeman Andrus, 2132 Sunnyside Ave.
Miss Constance L. Donnellan, 6930 Greenview Ave.
Miss Betty E. Fraenkel, 4625 Drake Ave.
Miss Mamie Friedle, 5200 Sheridan Road
Mr. and Mrs. Wm. Gohde, 310 Warwick Road, Kenilworth

Miss Helen Haitz,
3809 N. Claremont Ave.
Mr. and Mrs. Charles Naylor,
4538 Sheridan Road
Miss Elaine Nelson,
1620 Highland Ave., Wilmette
Mr. Rollin A. Stearns,
7559 Chappel Ave.

The following list of new members were welcomed into the Church the first Sunday in November.

Miss Florence Cannon,
1318 Thorndale Ave.
Mr. Henry R. Deneke,
639 East 62nd Street
Mr. and Mrs. Wm. Gudie,
910 Lawrence Ave.
Mr. Palmer F. Kelso,
4741 N. Drake Ave.
Mr. and Mrs. G. E. Kruskopf,
6716 N. Maplewood Ave.
Miss Gertrude Kruskopf,
6716 N. Maplewood Ave.
Miss Ruth Kruskopf,
6716 N. Maplewood Ave.
Miss Betty McNiece,
2474 Estes Ave.
Mr. and Mrs. Frank E. Miner,
7844 Clyde Ave.
Miss Janie Moore,
2458 Estes Ave.
Mrs. Louise Robinson,
3530 Beach Ave.
Miss Dorothy Tanner,
1716 Albion Ave.
Mr. and Mrs. Geo. R. Faulds,
3908 N. Sayre Ave.

THE CREEDLESS LOVE

A creedless love, that knows no clan,
No caste, no cult, no church but man;
That deems today and now and here,
Are voice and vision of the seer;
That through this lifted human clod
The inflow of the breath of God
Still sheds its apostolic powers—
Such love, such trust, such faith be ours.

Too long our music-hungering needs
Have heard the iron clash of creeds.
The creedless love that knows no clan,
No casts, no cult, no church but man,
Shall drown with mellow music all,
The dying jangle of their brawl—
Such love with all its quickening powers
Such love to God and man be ours.

—Sam Walter Foss.

HOLD FAST YOUR DREAMS

By Louise Driscoll

Hold fast your dreams!
Within your heart
Keep one still secret spot
Where dreams may go,
And sheltered so
May thrive and grow—
Where doubt and fear are not.
Oh, keep a place apart
Within your heart
For little dreams to go!

Think still of lovely things that are not true,
Let wish and magic work at will in you
Be sometimes blind to sorrow—make believe!
Forget the calm that lies
In disillusioned eyes.
Tho' we all know that we must die,
Yet—you and I
May walk like gods and be
Even now at home in immortality!

We see so many ugly things—
Deceits and wrongs and quarrelings;
We know, alas! we know
How quickly fades the color in the West
The bloom upon the flower,
The bloom upon the breast
And youth's blind hour.
Yet keep within your heart
A place apart
Where little dreams may go,
May thrive and grow.
Hold fast—hold fast your dreams!

THE LESSON OF THE DAY"

The following article is reprinted from Harper's Weekly—Vol. 1—page 642—of the issue dated October 10, 1857.

74 Years Ago

"It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment, and without the prospect of it.

"In France the political caldron seethes and bubbles with uncertainty; Russia hangs, as usual, like a cloud, dark and silent, upon the horizon of Europe; while all the energies, resources and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.

"It is a solemn moment, and no man can feel an indifference (which, happily, no man pretends to feel) in the issue of events.

"Of our own troubles no man can see the end. They are fortunately, as yet, mainly commercial; and if we are only to lose money, and by painful poverty to be taught wisdom—the wisdom of honor, of faith, of sympathy and of charity — no man need seriously to despair. And yet the very haste to be rich, which is the occasion of this widespread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity."

SUPPLICATION

Deep in this wilderness of solitude
Hearts touch beyond all range of thought
An inert stone; grey mosses greening; decaying pines imbued
With life;—ah, when is death!

The sun goes down enrapt in golden splendor
To shine anew upon some hungry shore.
Heaven shepherds again her stars so tender
For we of earth;—ah, where is death!

Out of the north soft lights are streaming:
"Dance of the Great Spirit" the Red-man says,—
Into our souls eternity gleaming.
Tell us Great Spirit—there is no death!

—Elsie Baker Argow.

THE VALUE OF DEFEATS

Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushions of advantages he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill.

—Ralph Waldo Emerson.

The hero is is one who kindles a great light in the world, who sets up blazing torches in the dark streets of life for men to see by. The saint is the man who walks through the dark of the world, himself a light.—Felix Adler.

DISCIPLINE OF AMBITION

In the past human ambitions have been like great untamed rivers flowing to the sea, rivers that have borne human commerce and some times have turned the wheels of industry or watered fertile fields; but they have also been destructive torrents upon quiet communities, undermined cities, and left desolation behind them. Only when mastered and directed to the fulfillment of valid human purpose does ambition become uniformly beneficial. How can ambition be thus disciplined? First, by understanding it; by realizing that it is a force without guidance of its own. Second, by education which develops sound appraisals of values. Education for skill alone is not enough. American education has been too much concerned with ways and means and not enough with ends and values. If the science of validity which we call ambition is unrelated to total human welfare, if lawyers are skilled in thwarting justice, if engineers promote unnecessary works, if manufacturers produce goods that cheapen quality of life, the education of these men for their work is only delusion.—President Arthur E. Morgan, Antioch College.

A SPIRITUAL POWER HOUSE

The ideal of a Unitarian Church is that it shall be a spiritual power house, generating the moral force that shall later expend itself in the service of mankind. There is no thought of selfish benefit on the part or those who attend. The church simply presents to them an opportunity and a privilege—of coming into more intimate and vital touch with the great spiritual forces of the universe, and so of becoming stronger to do the work of life. Its Sunday service is preparatory to the wider service outside. It aims to stimulate and stir to action. If a man does not leave its door with the dominant idea of doing something for his fellows its fundamental purpose is not accomplished.

The church is the only institution that deals with man in his true character as a spiritual being. It aims to develop that which alone shall survive. It is more essential than either the hospital where the bodies of men are cured of disease, or the school where minds of men are trained. It is an institution that seeks the health and culture of the real spiritual self—the self that counts most of all—the self that shall endure. It is a duty that man owes to himself to give himself the advantages of the church, and of that free church that affords free and fullest expression and development. It is his greatest duty, not only to his own soul, but to society at large.

The Unitarian Church offers to you the joy of comradeship upon the open road to God and truth.

It offers you the support and fellowship of the many who, like yourself, wish to be both free and forceful in their religious life.

It offers you a medium whereby your influence for righteousness can be vastly enlarged by union with others.

It offers you the environment wherein you can give freest and fullest expression to your spiritual and real self.

It offers you the opportunity to make your force tell most truly for truth and justice and liberty.

If you believe in this new kind of church, and it expresses the principles that you believe to be true, it is not fair for you to stand aside while others fight your battle. Besides, there is absolute need that all of us who thus believe in the liberal faith and the free church should get together. That man most truly counts who is willing to line up and be counted. In no other way can he better further the interests of the cause of true religion. Hence this church has a challenge for every liberal, and front

him with a duty as well as a privilege. If you believe in freedom and the rational principal in religion, get in line, and do your share in their advancement.

In the name of liberty and in the spirit of fellowship we extend to you a welcome to join us. We give it, not because of the gain that you might bring to us, or that we might add one more to a sectarian body, but that we may share with you the privilege of our free fellowship, and that with you added to our number we may both do more effective service than we have done hitherto. We can get on without you, but we can get on better with you. If this church has nothing real and vital to give to you, it will be absurb for you to remain with us. But if it has, you are robbing yourself to remain away. In either case, you have our welcome now.

We invite you not merely for your own sake, but for the sake of the good that we can do together. There are great truths to be spoken, great wrongs to be resisted, great wants to be supplied, great deeds to be done in the name of God and justice and brotherhood! Join us, and let us go forth as a fellowship of the free to engage in high enterprise on behalf of truth and humanity! As never before, there is need of men who will voice the truth, espouse the right, and make venture for God and good!

C. W. Casson.

(A message for every Liberal Church—Editor.)

TO OUR RADIO FRIENDS

Every radio letter which is authenticated by a name and address I read. Please do not think because we receive so many letters that I do not read them all. Everyone is read and as nearly as possible every request granted. These letters are a cross section of our American life and reveal the interests, hopes, aspirations and sometimes failures of the people who write them. Most of you I will never see but be assured if there is any service I can render to you do not hesitate to ask me. People wrote last year about books, banks, family troubles, colleges, professions, theology, politics, in fact every conceivable interest of mankind. We try to render a distinct service to our radio friends. I wish more of you would write me and suggest what themes you desire discussed in the addresses. If I knew your needs in this I could more definitely help. Tell me what your philosophy of life is. I desire to improve every opportunity for understanding more about human nature.

This year we are founding a Peoples Church of the Air and a membership card with the picture of the church, pastor, director and organist. The membership card will be signed by myself and the secretary. If you desire membership kindly let me know. There are no financial obligations involved whatsoever.

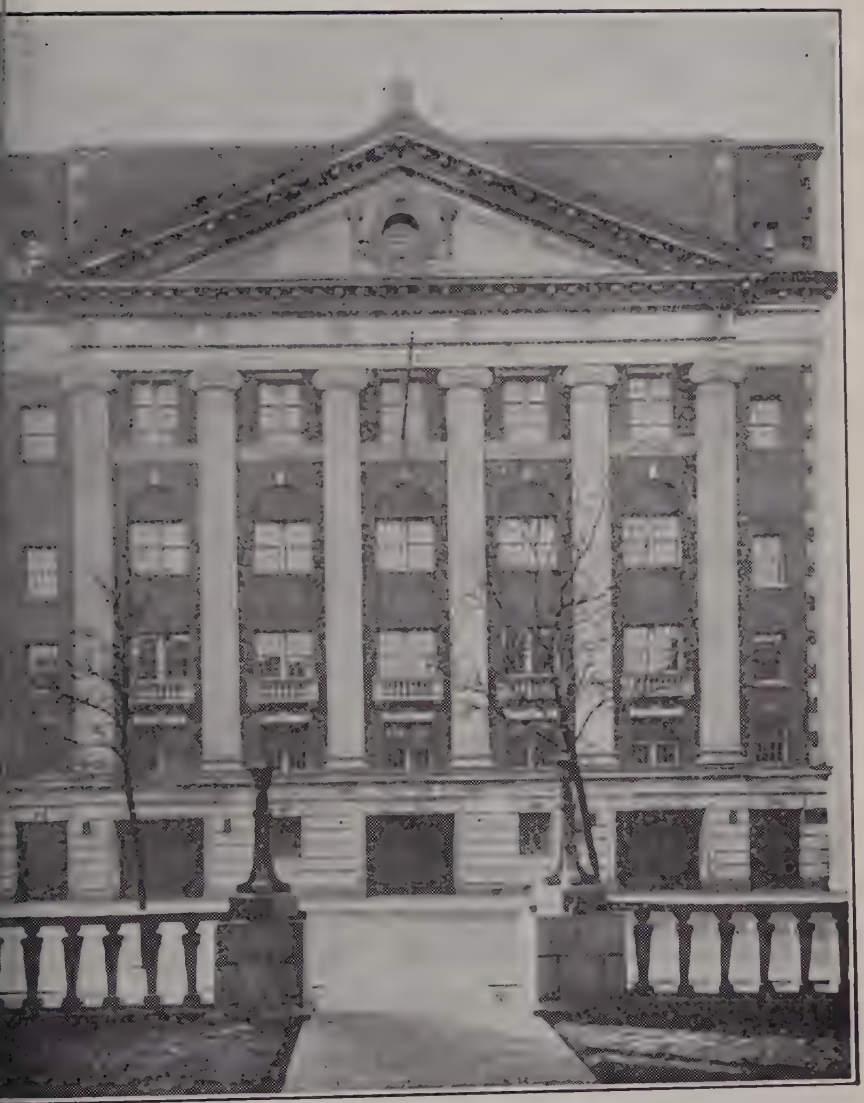
I appreciate your kindness and past interest and hope to hear from you soon and often.

Sincerely yours,
Preston Bradley.

CHURCH SCHOOL

The Church School of Religion is held Sunday mornings at 9:30. C. W. Denicke is the superintendent. Parents in the church or in the community are invited to enroll their children. The studies presented are in keeping with the point of view of the church and are of a high moral and ethical character. The sessions are held in Channing Hall, below the main auditorium of the church. Information concerning the school may be obtained from the superintendent or the church office. Call Longbeach 6878.

Dr. Preston Bradley,
Pastor of The Peoples Church



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Seats may be reserved for the season for the morning service by calling Mrs. Harrison at the Church office, Longbeach 6878. The price is twenty-five dollars for the season. Payments can be arranged to meet the convenience of the seatholder. 1000 seats are not offered for reservation, but are always held to be used by those not seat-holders. Reserved seats are held Sunday mornings until 10:55. You will materially assist the church by making your reservations now.

THE RIDDLE

One day at dusk, being weary of myself
And all my books and friends, and all my goods,
I fled away and went into the woods
And lay at length under a rocky shelf
Whereon the moss was growing. And my gaze
Turned to the dark pines branching overhead.
The good brown earth was like a homely bed
To a worn man who's wandered many days.

And I made comrade of the quiet trees,
Feeling their green tranquility. And I
Was shaken in my weariness to cry
Upon them out of my perplexities:
"What shall I do when I have found no man
Of such vast wisdom as to answer me
This riddle touching Immortality,
Which was millenniums old when I began?"
Then in the gray twilight wood I heard
Roots call to stars. And suddenly I knew
That life is measureless, and some heaven true.
And I was no more troubled by word.

Barbara Young

THE TEST

(Whether the grindstone of l wears a man down or polish him up, depends on the stuff is made of.)

It is easy enough to be pleas
When life flows along like a so
But the man worth while
Is the man who can smile
When everything goes de
wrong.

For the test of the heart
trouble
And that always comes with t
years
But the smile that is worth
The praises of earth,
Is the smile that comes throu
tears.

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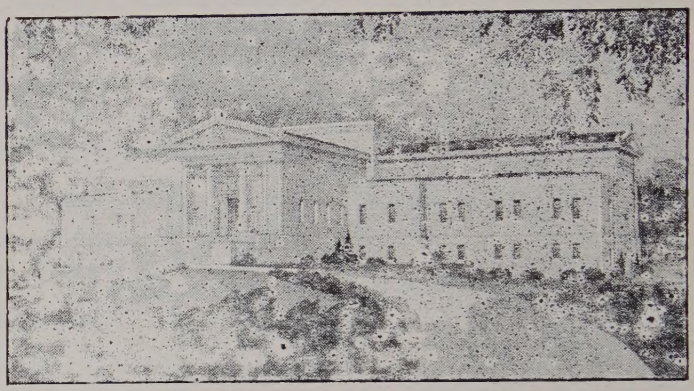

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